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that Jesus points the way to the better future toward which his disciples must strive. A Christianity such as that expounded in this book can never be antiquated. It marks the dawn of a new era of conquering faith in the name of Jesus.

GERALD BIRNEY SMITH

THE UNIVERSITY OF CHICAGO

CHRIST AND COMPARATIVE RELIGION

Modern research has disclosed many and varied religious notions in the life of the ancient orient. Not only Jews but also Babylonians, Egyptians, Phrygians, Syrians, Greeks, Romans, in fact all peoples of that ancient world, were exceedingly religious. This was the world in which Jesus and the apostles lived, hence the query is often raised today, What influence had the surrounding religions upon the formation of Christianity? Recent extremists have said that this source supplied practically everything contained in Christianity, even the figure of Jesus himself. Others less extreme think Jesus as portrayed in the gospels has been freely decked out with borrowed ideas, though he was an actual person. So it happens that one of the liveliest phases of New Testament study today is the question of Christianity's connection, particularly in its thought of Jesus, with contemporary ethnic faiths.

But one who seeks in Valensin's lectures¹ help upon this problem will be frequently disappointed. The author is not mainly concerned to sift the traditional data regarding Jesus in order to discover their genetic relationships; his interest is in claiming that the doctrine of Christ's person is not affected by the modern comparative study of religions. The result is a strictly traditional christological apologetic bearing the *imprimatur* of the Roman church. Two premises for the discussion are laid down in the opening lecture. These are the fact of the supernatural Christ attested in the existence of the supernatural church, and the refusal to treat the history of Christianity from the evolutionary point of view. Having so defined the problem as to guarantee the conclusion desired, the author examines some phases of the Babylonian religion, of Buddhism, of the syncretistic Graeco-Roman faiths, and of Jewish Messianism. He concludes with a lecture on "Jesus Christ, the Way, the Truth, and the Life"—the culmination of God's revelation of himself to humanity.

SHIRLEY JACKSON CASE

THE UNIVERSITY OF CHICAGO

¹ *Jésus-Christ et l'étude comparée des religions*. Conférences données aux facultés catholiques de Lyon. Par ALBERT VALENSIN. Paris: Gabalda et Cie., 1911. Pp. 232. Fr. 3.